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Must Remain in
Transcription Room

M-2358

Thursday Lunch, Barn

January 31, 1974

MR. NYLAND - So where do we begin, or do we continue, or have we come to an end? Where are we? End of January. End of the silent lunches. (?) Today is a very important day for me. It's the day my Father died, many years ago. He died in 1909. This period is important, it has been every time in my life so, of course, I was thinking about him. And sometimes one wonders how much influence there still is. There are two influences obviously. One is the thought and the feeling one has had trying to reconstruct certain impressions during the period that I've known him and he had an influence on me. And the other is based partly on an assumption of he still living somewhere, in a certain way, not at all describable, as a spirit and doing whatever he has to do, believing in the constancy of life and also to some extent that his life still was subject to a certain form after he died. And as at such a period, which we call a period, not at all measurable by the time that we know so when I say over 60 years ago, I'm sure that has no meaning for him any more. On the acceptance of himself existing wherever he is and then is there contact? Is it dependent on me? Or can I assume that he has memory or responsibility, that he does know that there are certain things which have to be done by his son on this earth, how much is his contact still with me or even possible? And to some extent, of course, when one doesn't know what actually the truth can be, one goes to different people to find out, such people who might be more sensitive and who might be in contact with different existences when oneself is not capable enough. Although I can say that there is a certain contact that I can feel, that is not

necessarily, that may be a projection of my thoughts and feeling, my wish, and so one goes to different mediums sometimes, asking who is there and who wishes contact? It is not always very satisfactory. Although I don't exclude the possibility for that. But at the same time the thoughts that one has oneself are transmitted telepathically also to a medium and being sensitive themself, they may receive information that may have come from me. If they try to reconstruct with the best intentions in the world of what it was that actually they could have an experience of vision of what has been in the past and bringing it together to the present where they are now living if they actually have a possibility of understanding what it is that time is eternal and can be taken as a point itself, that then perhaps in such a point they may see certain forms or constructions of life in certain forms and even it is possible that there is a communication from such. But in what language again? And how can one actually count on it? Of course I know enough about extrasensory perceptions, and that such possibilities of course exist, but is it a field that we really know enough about to be able to talk about it and also is it a question can one be entitled to that? Because there is a fact that he died and that may have meant that for me I could not have that kind of contact and why should I continue to wish for it, in a different form and as I say, am I entitled to that? So I'm reduced, as it were, to the thoughts and feelings I have in my memory. Try to picture him as I remember him and then endow him with the possibility of telling me now what he thinks of me. And then for the rest I let it go at that because if in that kind of a process certain thoughts and feelings again and again occur to me, I cannot trace where they come from, but it is a little satisfactory to tell myself that they may come from him and for the time being it's quite right. This is why this day for me is a day of devotion, of gratitude of seeing what he has given and what is this picture I have of him as a man, and to remember

him then in different conditions that I know about, different experiences which he had and I was, you might say, associated with and, of course, being quite young, also interpreted such ideas that he may have had and the way he lived, in my way of thinking. And again I may be completely wrong. But there is such a tremendous wish on the part of oneself not to lose what one has had and to see if that kind of communication can continue to exist and have a positive value. And at such a day then one makes a contact for oneself and sits and thinks and wishes to feel and wishes to be open and wishes to be affected and hoping then that in that kind of an influence one receives certain information which of course has to be of an esoteric kind because it is not of this earth. And then to accept whatever the thoughts will be and can be, to extract from them what is the advantage for oneself. Because after all if there is anything of that kind it is based on his wish to help. I assume you see that when one dies one continues to wish to help. I think that is what we have to learn, how to be for each other and for one's own development an instrument which builds that what is potential up for the future in order to gain more understanding and that that attitude should be developed when one is on earth and that with that kind of an attitude one continues to live as one says, hereafter, constantly wishing to help. That is to tell others or to be there when necessary or to make contact when there is a difficulty that has to be overcome which sometimes from the viewpoint of a spiritual world can be understood better and where one assumes then that that kind of contact will contain and will give more wisdom for oneself, and so I see him simply as an entity, hovering around me sometimes, sometimes even touching me without knowing who it is, at the same time being very much alive, assuming that he is still alive there, and who knows where he is alive now? The idea of life simply means that one has to learn. That one does not know. But there is a chance of learning. And that there should be on the

part of everybody in their own time an attitude to find out for themselves what is really this kind of a meaning but it has to be based on a wish to be open, a wish to receive and a wish to give. And it is that quality that I believe has to be developed, because we can be open. We look at it a little selfishless -- selfishy -- selfishly because we want to receive something. We also wish for understanding in order to use it but for what purpose should it be used? One cannot forget oneself but one has to include more and more other forms of life and this is what I mean by helping. So that then one dies with that wish on one's lips. To go into a different arrangement where such help and understanding is much more common. Sometimes it is, I'm sorry that we don't know enough about it here. That we don't remember it well enough. That we forget because we are concerned with ourselves to such a great extent. And what a day like this teaches me is really to see what is it that one, at the present time, can give. With all the different influences one has lived under and what one has digested, and what has formed one's life, to what extent is it now possible to put certain things in a very definite form of wishing to extend that kind of help to anyone who might wish if one is capable to understand what is necessary for such and such a person. And in a very general way it is really try to keep life maintained. Try to see it in whichever form it happens to be. Try not to kill. Not to affect others so that they lose their sense of wishing to live. But always keep in front of them a desire, sometimes exemplified by one's own example but in any event to put in more concrete form how one's life should be adjusted gradually as one goes over from early youth into maturity. I just want to tell you that because it's important to have different days in your year and your birthday is not always the most important day. It is important for yourself. It is necessary to remember yourself then. But the real effect of the totality of a year is, as it were, to stud it with different points of light which will remind

you of your task. Which is not only to take care of yourself but to spread as much as you possibly can whatever there is as wisdom and understanding within you and more and more put the point of gravity on that what is life outside of you culminating in the existence of God, wherever He may be in His omnipresence. I promised I wouldn't philosophize too much to myself and so we come down to ordinary life and questions and things that you had on your mind and maybe we can talk about it.

Edwige Provosti

Questioner - Mr. Nyland.

MR. NYLAND - Yeah.

Edwige

Questioner - ( ) Last night Robert talk about kindling a certain kind of emotional fire and I'm in a state right now where I'm full of that, full of that kind of emotional energy that's almost like a roaring blaze and I would like to know what to do with that in terms of Work, like someone suggested that I conserve it and I don't know how to do that. It's like I'm bursting and I'm excited and happy and I don't know what to do with it.

MR. NYLAND - Well, did Robert give you a suggestion?

Edwige

Questioner - No, he just mentioned it in passing. This was towards the end of the meeting and he said, I think this is what he said, uh, we were talking about stimulus you know, for Work, and he said I wish I knew how to get that kindling fire started. And then we left it at that.

MR. NYLAND - You see you have to Work with the meanings you have. If one wishes for a spiritual life, there has to be a means of expressing certain spiritual qualities in that what actually can contain such energy. But at -- as we are we're human beings and we are partly divided and partly trying to ascertain more and more the truth about a spiritual existence also being there and influence one's being. For a long time the majority of that what we can use is still our ordinary physical appearance. So if I find myself with a great deal of energy that has to be expressed, I would love to express it solely in devotion.

Questioner - In the what?

MR. NYLAND - In devotion. That is a prayer in which I then wish to establish a contact with a higher form of living. And at the same time wishing not to have to live this, but to get away from this because the quality of my intention is much more based on a desire of that kind of oneness. And I cannot as yet see how I can use all such energy for that purpose, because if I had wings it would be alright and I wouldn't care any more about what I'm doing here. So I find myself with that kind of a wish almost exploding and it has to be expressed in some way. And for the time being I have to use my body for that expression. Because I have nothing else really to use. So how do I express it? Sometimes by singing. Sometimes by walking lightly, as if I'm walking on air. Sometimes by having an emotional energy expressed through the different parts of myself which can express it. Mostly we say many times, my eyes. Or sometimes in the intensity of a voice. But all of that means that I have to use my energy in a very definite way for that purpose. And so when I say I want to dance and I want to jump up and down and I want to take a long walk in the woods and I

want to yell at the top of my voice. All of that has to have an aim. The expression of that what is of a higher quality within me which I feel ought to be used for a different pur -- purpose, but for a time being I have to settle for that what is within my means and so I try to do physically and feelingly and even intellectually everything that I can do in the usage of such energy for the purpose of expressing something that may have a little connection or an association with a different form of life. So I walk and I remember the reason why I now want to use the energy for my walking. At the same time I try my feeling to be connected with it and the accent of my feeling is not so much on my walking but it is in the possibility of developing something which can come after my walking. By that I mean after my physical body cannot walk any longer, I would like a Kesdjanian body to be able to walk. And this is the association I mean. In any kind of activity which belongs to ordinary life and my unconscious state, I link up the potentiality so that that what is potential can grow out during that period in connection with what I wish. And the two things that I wish for is a development of a Kesdjanian body of that kind of emotional quality, and a possibility of Consciousness in which there is more, let's say, understanding about myself and my life. Or in wish when it becomes emotional, I include love for mankind as a whole simply to use that as a phrase. This is what I do when I'm engaged in my ordinary life. I express energy that way and it becomes tinged or a little tinted with the other quality. You understand what I mean?

Questioner - Yes. And it was like what has brought on this - this state was like a feeling of like total like acceptance of like my situation and I was -- I also don't know what to do afterwards. Like after one reaches that state, what does one do with oneself? Like after one

realizes that.

MR. NYLAND - One doesn't do anything with oneself than only what I said. You can stand on your head. You can go through all kind of contortions. You can make yourself do any kind of a thing provided that what you are doing has to be a little double - there has to be a quality with it which has to do with a life which is higher than where we are now living.

Questioner - So if the steps keep on leading to inner life there will be no (?)

MR. NYLAND - You can keep on feeding your inner life but when you're engaged in your outer life a great deal of energy will have to go there. But there is still a possibility of feeding a little bit of inner life. At such a time one does not Work. Because one does not accept then what one is, one is very much interested in the behavior form of oneself because that in itself is then a different kind of a purpose. The unconscious state becomes a vehicle for the understanding of one's Conscious -- Consciousness. You see if I walk with springy steps my spiritual life is expressed in my walk.

Questioner - (? in this no one ?)

MR. NYLAND - It is your own affair. What effects it might have on someone else is quite right but for yourself you have to bring about an equilibrium. Equilibrium is possible between your outer life and inner life, dependent on how much you wish to give to outer life it is balanced by a quantity that has to go to the inner life. The balance is not in the quantity

of percentage. The balance is in the quality of that what is given as energy to one and to the other, so maybe it is 90 percent of outer life and the energy required which is, let's say, of a certain quality and 10 percent for inner life but the energy required for that is of a much higher caliber and that produces the equilibrium for oneself. It is like a child.

Questioner - I think that is (helping? healthy?)

MR. NYLAND - The child does that automatically. We have to produce it. Alright?

Questioner - Yes, thank you.

John Osher
Questioner - 2 - Mr. Nyland.

MR. NYLAND - No. You could not see. You couldn't see, (ed?) Yeah.

Questioner - 3 - Uh, on Tuesday night you told somebody that they didn't Work enough because they were weak. Is there any way that uh I could begin more to develop a certain inner strength that I can stand on my convictions more? Is there any ordinary just going against my desires and things to develop that kind of strength?

MR. NYLAND - No, John. How does one become more self reliant? First one says by self knowledge. Gathering of facts which you know are so which someone else might not know, but in the process of that in discussing it with others you simply hear that they also

seem to know and you argue it out until you finally come to a final conclusion. When that question, such questions are settled you know and I say sometimes once and for all that that is it and that is it in accordance with certain authorities like encyclopedia britannica or Webster or some Funk and Barknell editor, at least you have gone as far as you can in understanding what exists and understanding for yourself that it can be accepted. That is simply study. It doesn't matter if you want to go to the public library in New York or end up in the library of Congress or even want to go to the Sorbonne in Paris, one investigates until there is something that is your own that then gives you that kind of self knowledge on which you can rely ;and whenever the questions come up in outer world of doubting that you do know you have enough argument to convince someone. This is of course necessary in order to get a certain kind of strength. The strength I call it self knowledge would give you that reliance and also ultimately will give you self trust. Because when you test it , something that you have as reliance for yourself when it is brought in contact with other people when they are convinced, when you can convince them it will give you more trust in yourself and also other people will start to trust you. It is a form, of course, in obliterating weakness which one feels and putting in its place something that is more solid for yourself. Now the question of this kind of knowledge becomes an experience of your mind in many ways, that sometimes in the other direction of feeling it is also that what you can create and produce which will give for you a knowledge of being able to do this and that and someone else not do it but when it is created maybe others will say, admire it, or say it is good or it is not good, you for yourself will know what is right, to what extent you have created that what you actually felt. That is the second way, of course, it's an emotional kind. The third way is based on dexterity of your body. Being able to do certain things that other people cannot

do or if they can do it you appreciate what they are doing and they appreciate what you are doing. Those are the first three steps for an ordinary man to become a little stronger in this life and not for the sake of distinguishing himself but simply for the sake of being able to do things that he feels he ought to do. Now this question of inner development is exactly the same direction but it is only one step higher. I leave the one two and three for whatever they are and they come - good (?) - at a certain opportunity they come in handy, but now the accent is going to be on what is your inner life for yourself and to try to define gradually what problems there have been in trying to conceive of such an existence and to what extent that what is actually conceived already and has a certain form or at least some kind of concreteness, that it becomes reliable as a guidance for your life and the more you now understand and inner life conducting the performances and whatever you are doing in ordinary life, the more you will become, for yourself, reliable in knowing that that what you are doing is right and sometimes what you have been doing was not right. This introduces into ord -- in a-- into ordinary life with accent of one's inner life a difference between a Conscious effort and that what is Conscientious. And now one has to develop first a Conscience for oneself. That that what you are doing with one two and three is simply done with the background of a motivation which is situated and is rooted in your spiritual existence. And when that is allowed to be expressed in a certain way your Conscience will judge if it was in accordance with the reality of that what was and the expression simply to be used as that what became an expression to the outside world. Now this development of one's inner life it depends a great deal on experiences. It's not so much book knowledge, it's not so much creating in an artistic sense and it's not so much dexterity. Because for the (? ?) person developing one's inner life one uses man number one two and three simply as a

tool, but that what motivates the tool or what guides the tool is something that is a quality within yourself which belongs to your inner life and can extend in further practice to that what is the reality of yourself within.

Now this is the purpose of engaging a Conscience. Because a Conscience will help you to decide what ought to be done and what is right in (? distance ?) for you as well as for others. At the same time when it develops it spreads out and expands and then reaches certain conditions of yourself or certain places within you which usually are not reached and which finally come to the point of the reality of yourself of your life which we call Magnetic Center. The trust that one has within oneself in the ability to overcome weakness comes always from that what is the reality within and the assurance that one has touched that and the assurance that that what is then given coming from that will give you the self reliance within yourself and overcome the weakness you will have. You see what I mean? And who was there in the back?

Betterson

Richard - Richard.

MR. NYLAND - Yes, Richard.

Richard - I want to pose two questions that came up last night. One was from Jacque and one was from Robert. The one about -- that Jacque mentioned about trying to make his Work more intentional.

MR. NYLAND - A little - little louder will you?

Richard - Trying to make his Work more intentional. For the last few months I've been trying to turn my Work in that direction to make it much more of an attempt to create something at the moment that I try to create it, rather than make many Work attempts during the day and then perhaps something at some later time happens. I'm interested in Jacques' question from that point of view and in relationship to deepening - deepening my wish and I relate that to what Robert said about caring and I'd like to know, I'd like to pursue that whole question how caring directly relates to making a Work attempt of that intentional kind or several attempts in a row but how does caring relate to that kind of an attempt?

MR. NYLAND - Richard it becomes a little complicated and it probably happened after I left last night so I don't know what the statements were of Jacque and Robert. What is it you're looking for? A motivation for your Work? Will you talk intens -- intensification...

Richard - I don't think it's motivation, I think it's at the time that I'm making an attempt how can I better come in contact with the emotional side of myself or with a deeper part of my wish because if I think about it my - my motivation is clear. But when I try to make an attempt many times it's like what Jacque was saying, I can't at that moment connect with that wish deep enough to make it go over into something Objective.

MR. NYLAND - Do you think that that is true? It will of course depend on how deep my wish is and also what I want to accomplish if I continue with the wish and try to make that wish a reality. If I have for myself a wish to grow up and I see how perhaps I could become or what is for me a certain description in a certain form of idealism of how I picture myself

then perhaps I can have a motivation with that in mind and this kind of a picture of myself can be with me many times when I now perform in ordinary life certain activities and I believe that the question of keeping your wish and even at times intensifying it - intensifying it, this at the time when you actually do certain things or you feel or you think that right next to it you put your ideal and you compare immediately, that is as soon as it has been there, and you dunhap -- then happen to think about it a little later, the process is a different one when one becomes familiar with it because then that what is there as actual performance can be -- also be made Aware, in -- in an 'I', realizing then what is being done is then accepted from the standpoint of 'I'. So it can become simultaneous. But in the beginning one starts to see what one is doing and has done afterwards comparing it, and you must compare it with that what is now your ideal or a description of a Conscious and a Conscientious man. If you don't do that it will go back into your ordinary memory and maybe you don't recall it anymore and if you do recall it later, it may not have the strength of the immediate recall or you may have lost really a little bit of the delicate points of it. So when you ask me what is necessary to continue with the wish, it is really to have the wish as it were crystallized into an ideal form which you keep on seeing and having a picture of yourself behaving, in comparing then with what you feel it should have been, it is not so difficult because there is always a little bit of that kind of Conscience and you can remember what you have said mostly, take your words for instance of how it has sounded and after you have spoken you can still hear the sound of your voice somewhere in your brain sometimes, sometimes even in your body. And it is at that time that you become -- you have a little judgement about what you have done and what perhaps should have been done. The question of the intensification of such a wish is that at the time when you see there is a difference and that what you have

been is not what you think you could have been that then you are honest about it and don't find a rationalization or an explanation why you have done it or could not do what perhaps you should have done but that you immediately correct yourself. If I say something to someone and I realize I've used the wrong word or the tone in which I said it was not correct or it may have hurt the other or I did not express exactly what I actually meant, or I hid a little bit behind hypocrisy, if I realize that, that that has been me, and I see it, many times I will want to repeat what I have said. Not as a matter of explaining in order to create a better impression but for the sake of my own honesty. And instead then of letting it go and feeling a little sorry that I have not lived up to my ideal, I make my ideal at that time and I try to find the right kind of words in the right kind of tonation. That intensifies my wish. If I wish to live with God I have to have God with me. I have to have a place where He can be. If there is a symbol like a talisman, I carry it with me and every once in a while when I forget I feel in my pocket and I say, "Oh yes." and I remember. That is physical. In my mind I place God in the proper relationship to the activities of my brain. And I will say to my activities, "Don't disturb that now because that is holy territory." I don't want any part of my brain to come near it because that what is for me sacred is not to be tached -- tou -- touched by the -- the conveniences of my ordinary brain. I will not allow any kind of swear word. I will not allow any kind of terrible thoughts on the part of myself. I do not want to use the word God in vain. I will not say God damn you. And with my feeling it is even deeper. Because with my feeling I can distinguish between that what takes in my ordinary solar plexus and I also know when an emotion starts to affect me then deep down in my heart there is some -- something that is being stirred. And so when I have these pictures of how I could perhaps be as an Ideal man, it has to be very clear that it should be in all three centers

of that kind of quality and when I wish to compare what I've built and I wish to be honest because that is really the whole point, if I wish to be honest for the sake of growing up and not for the sake of being admired, I have an entirely different life. Does that answer it Richard?

Richard - Yes, sir.

MR. NYLAND - In the direction that you -- you can feel because I don't know exactly what you may have thought. Alright?

Richard - Yes, sir.

Charlotte Lee

Questioner - Mr. Nyland.

MR. NYLAND - Yeah

Charlotte Lee

~~Questioner~~ - Last Saturday night you mentioned in response to Philip of the inner meaning of (death of 'I' ?) and I want to know how this thing um is something which I've never heard you speak of before and is this the meaning of Beelzebub leaving his teskooano on Mars?

MR. NYLAND - Leaving what?

Charlotte
Questioner - His teskooano on Mars.

MR. NYLAND - Yeah.

Charlotte
Questioner - What does this -- what does this -- would the death of 'I' fit into the scheme of things, I mean on the three body diagram there is the birth of 'I' and which and then after that the uh is something which is involving with this last Saturday because I don't know how to fit into this, how does this fit into, um what then is Consciousness and um where does individuality fit in will?

MR. NYLAND - Yeah, if we want to talk about that we -- we -- it will require a little bit more definition and a little bit more time spent on it. What we did talk about on Saturday had a certain intellectual quality and perhaps it was a little theoretical and Philip to some extent objected to it. And then I tried to say certain things about an emotional quality which has to be there sometimes even in preference to an understanding of an intellectual kind. So now when you bring in this three body diagram. Can I look at it as a non-intellectual symbolism? Can I see it as a process of growth? Can I see it as that what takes place as a development which then will affect another possibility of development sometimes simultaneous and sometimes (?) interchange going into parallel lines without becoming theoretical, that I feel there is a growing force in the first physical body but that that what splits off is a different kind of a quality within myself and then when it becomes what we call man number four which is the 'Do-Re-Mi' of Kesdjan, the quality which then exists is not emphasizing any more the physical but it starts to emphasize the possibility of a

development which is quite different from that what is ordinary life and that (?) form of a quality within it a potential to go over into something that is much more permanent as an emotion. So one looks then at the three body diagram a little different, it is an illustration of how things will grow from one into another but the feeling has to be that I see this as something alive and in that relationship the Kesdjanian body fulfills an entirely different place or has a very definite relationship first to the physical body out of which you might say it came and that what is the Soul into which it's supposed to go. And one starts to feel about such possibilities as a growing entity developing and the further one goes up the scale in the development of an octave the more the rates of vibrations are changing and then become of a different kind of a quality so that there is a difference of that kind between the 'Do-Re-Mi' of any scale and the 'Sol-La-Si' of that same scale, that is the difference between those two triads. Now what is necessary to see the development of Consciousness and Conscience is simply that the totality of the three body diagram represents ultimately a Conscious state as a Soul and a Conscientious state as the Kesdjanian body but all related to each other and that then when the two as I have said several times if you see those three bodies which are now parallel lines at a little distance from each other if you see them shoved over and become one so that then the soul body starts on the top at the 'Si-Do' of the physical and there's a continuous line that then the Kesdjanian body has a very special function.

(end of side one)

MR. NYLAND - The special function of Kesdjan is that it links up with the 'Sol-La-Si' of unconsciousness in the physical body and for that is used the 'Do-Re-Mi' of Kesdjan. It also links up with the potentialities of a Soul which is a 'Do-Re-Mi' of the intellectual body through the 'Sol-La-Si' of the Kesdjan. And so the two functions simply illustrate that

Kesdjan is necessary as a mediator between the physical and the Soul and that the Soul itself cannot start unless it has first support, you might say guidance, by means of emotional attitudes and knowledge for the possibility of further growth of the Soul which then can be introduced at a certain place of the Soul development and it cannot be introduced when one puts the Soul right on top of the 'Si-Do' of the physical and there is no contact. So looking at it that way the Kesdjanian has a very special function to fulfill. And we call that the question of how to use whatever material there is in a Conscientious way. The first process is the extraction from the physical body that what is still useful, and the second process is the renovation within the Kesdjanian body of making material which is suitable for the formation of a Soul. So this takes place in the Kesdjan and the 'Do-Re-Mi' being still unconsciously tinted has to go through a refining process and becoming a 'Sol-La-Si' of quality which is more pure which then at the end of the 'Si-Do' of the Kesdjan can be given to the Soul for further nourishment. Now you see that is not theory. That is a very definite feeling that in the process of the development of Consciousness which is a Soul, the Kesdjanian body as Conscience is necessary to produce for the Soul the necessary food from the level of being on which we now live with our physical body and it is as if then the Kesdjan is sacrificing itself for the formation of the Soul but at the point of the Soul where it actually can receive that kind of nourishment and information which is the 'Fa'.

Look at the process as something that is gradually developing for the Soul Body by wishing to be exposed first at the point from where it has to start which is the 'Si-Do' of physical and then beginning as 'Do' as a new octave but wanting then to have information or rates of vibration for the Soul itself as food. It is not given from the physical body direct. It is given indirectly via the 'Do-Re-Mi' of Kesdjan and then at the 'Fa' of Kesdjan there is a

relationship between the 'Do', that is the moment of the conception of the Soul, in which that what is 'Si-Do' of physical unites with the 'Fa' of Kesdjan and the product of that is a child in the form of the 'Do-Re-Mi' of the Soul Body itself. That is why this particular 'Do-Re-Mi' in that octave is (?addictive? indicative?) a period of gestation so that the Soul actually is not born until the 'Fa' of intellect has been reached and then that what is you might the mid-wife is the given of the Kesdjanian Body all the energy of an emotional nature for the possible formation of actual birth of the Soul. Does that illustrate it a little more?

Charlotte
~~Questioner~~ - You have mentioned the death of 'I', Mr. Nyland.

MR. NYLAND - Huh?

Charlotte
~~Questioner~~ - You have mentioned the death of 'I'.

MR. NYLAND - The death of what?

Charlotte
~~Questioner~~ - 'I'.

MR. NYLAND - 'I' has a function to fulfill as long as there is something that has to be built. When everything has been built, 'I' doesn't have to function any more and that what is life of the 'I' returns to the source of all life and the form in which 'I' appeared is no longer necessary. That's right.

Charlotte
~~Questioner~~ - So what relation is the 'I' to the Soul?

MR. NYLAND - Which? The physical?

Charlotte
~~Questioner~~ - No, 'I'.

MR. NYLAND - 'I' is instructor, architect, mediator. When Christ has fulfilled his function on earth as Jesus he goes up to Heaven. That is not the 'I'. The 'I' is not killed. The 'I' simply is not necessary to function any longer so it disappears.

Charlotte
~~Questioner~~ - Well what takes it's place?

MR. NYLAND - No, The Conscious and Conscientious state of a man takes the place. The three bodies are then in the position of being unified. That is what is taking the place because they then become the container of life in reality. Life as Consciousness. Life as Conscience. And those two if they still exist on earth at that time need a servant to execute whatever the two of them decide. It becomes then a relationship between Consciousness and Conscience. That what is really the important part is the constant feeding of the 'Sol-La-Si' of Kesdjan for the 'Do-Re-Mi' of the Soul during the period of gestation. That what then will stand on it's own feet as it were, is the Soul Body as the 'Sol-La-Si' which in the enneagram is already past the point nine so we talk about that what takes place before nine and it is that when they're on the second cycle around that then the 'Sol-La-Si' of Soul Body becomes the beginning of the new cycle on a Cosmic scale. You have to look at it much

more at that viewpoint. This is not just an ordinary affair of making a Harmonious Man. That's just the beginning of life. The beginning of an understanding of what life is in reality in which human beings are simply being used for the purpose of the conveyance of life to a higher level. That's our function. But it hasn't produced during the efforts of working on oneself a Conscious body and a Conscientious body and a physical body is not as yet dead then it is a task for such a man to become united within himself and in that entity he enters into an entirely different sphere of Cosmic Consciousness. He's a totally spirit. And perhaps he has not even his name anymore although the function of Cosmic Consciousness is for a person to give up his name. But as I say these are philosophies which take a little time to develop. I hope that helped a little, if not ask again and again. I'll be very happy to continue to explain that it is, if it is helpful and if I can do it. Alright? Yeah. Ok.

Questioner - 2 Mr. Nyland.

MR. NYLAND - Yeah.

Questioner - 2 - Um Saturday night at music, well the intensity of the - of the whole group in the room was very very high I thought and it was a very high key and when music began I closed my eyes and uh I found I found that I was in a very deep state of pondering that was totally new to me and there was no distraction from the outside at all except, I mean it was, I noticed that it was kind of, that it was unusual. And the process pondering went downward and kind of, an elimination process sort of getting more and more and more to the real root of what I was considering and at a certain point it was the bottom it seemed and then from

somewhere came a statement that at the very root there - there is no more remorse. And at that point then if I were to evaluate it I would think that I started becoming identified with what was unusual about it and because the minute then somehow I I attached that to me and I said well in that case then if I know the root I will I need not suffer remorse and right then I started feeling remorse and from then on I came more and more toward the surface feeling more and more guilt and you know getting less and less pure and at a certain point all the energy was gone and when the music was over I got up feeling fond of course of an unusual situation that I have found myself in feeling that I must be a better person for it and I was astounded to find that I was, I had a great deal of negativity towards everybody that I saw and I was very very disappointed. And I didn't understand why that was there, I tried to deny it and say well this is unusual I'm not usually this negative but it really was the case. And I didn't, I really didn't know why that was, whether in some way I had mis-stepped something.

MR. NYLAND - No, I don't think you did. Have you any realization that God and the Devil are very close together?

Questioner - 2- Yes, I think so.

MR. NYLAND - And that exactly at the point where you think you are the highest and then you fall down the deepest?

Questioner - 2 - Yeah.

MR. NYLAND - It always goes hand in hand. That is why we don't talk about absolute. But we do talk about positive absolute and negative one. So that the development for oneself in which you have experiences let's say of a high level and so forth and more and more insight that at the same time something else starts to object to that state which is the condition of earth and that at a certain point there has to be a decision because you say it is alright Mother Nature that you hold on to me but there is also something that I wish to develop and I'm entitled to that development and at the proper time I will tell you, Mother Nature, to get out of my way because then you're not going to disturb me any longer. If you continue to affect me, you play the Devil and I wish God and for the time being the fact knowing that the Devil is there and I'm able to utilize the friction which is caused by it as long as I have the desire for wish to grow I can use that energy for my own growth in trying to get near to God. So you see this is the process. Both things are taking place simultaneously. But there is a certain deciding point in which is said now it is enough. I have reached a point where I can ascend to Heaven. I've reached the point where the wings I've tried to make are sufficient to carry me and now I can say farewell to Mother Nature because she has served her purpose but in the process of growing and paying attention to her time and time again and using the friction for myself I have now transformed that what I was into a Conscious and Conscientious man then I have in that process paid for whatever Mother Nature has given to me. The decision is this that you look at yourself and say I could go either way because after all I have no particular desire one way or the other then only I wish to make up my mind and my heart regarding that what is most important for me, all things considered, and what gives me the strength is the realization that I actually have paid so I don't have any worry and I can look Mother Nature in the face and say but I have paid you and you have no further hold

on me, but as far as my life is concerned I could continue to live here and still be perfect. Then you can die.

Questioner - 2 - Thank you.

MR. NYLAND - Yeah. That's interesting but it is just, things become more and more terrible the closer you come to perfection the more the force which holds you back is enlarged and becomes stronger and stronger. We always say that in the last instances that what is still on the scale weigh the heaviest. It's a very definite process that that what is almost impossible to dislodge requires a tremendous amount of force, much more than the beginning. It's interesting, there are processes in chemistry which are based on that kind of a principle. Sometime I'll tell you. (laughter) Yeah what else? Is there anything important? We've covered a little bit haven't we? And perhaps the exchange is right when you participate in, if the questions of others become your questions and if in listening to a question you start to formulate, you bring your level up to the point where that question is and making that adjustment for yourself you get rid of a lot of nonsense that otherwise is cluttering you up, you become much more open to something else existing and you don't hold -- don't hold on as much to what you feel is your own. The more you are willing to give the more you are ready to part with anything, the closer will be the attraction to God and the more God will love you. Utter selfishness, that it doesn't matter any more what is what, that you are free from yourself, that is the kind of life you have to lose. It belongs to this earth, leave it here. It doesn't matter. And then you can go over into a Soul. But then you see that that point where there is still the possibility of three bodies existing and could

become a unit, there is always the possibility of going back again into the three component parts and perform on earth whatever is necessary to indicate even Consciousness and Conscience, but it is then the direction which you can take and which represents your will and you're no longer subject to wishes. Thirty years it took Jesus to become that kind of a developed man on earth and for three years he talked like a Conscious and Conscientious man. There is a period of development necessary to understand the conditions on earth and they have been given in the degree of one's own unconscious states. It takes a long time to uncover your bondage and you must not leave any stone un-turned when you wish to be honest about it. Don't sacrifice too much in the beginning but keep on persistently trying to become Conscious and mostly Conscientious in the beginning so as to loosen -- loosen that bondage gradually to the extent that you can stand it. Because if you try to do too much in the beginning I say sometimes you become too soon too devotional. You have no leg to stand on any more and you have lost contact with the source where energy could come from which is your ordinary life. You cannot exclude yourself from ordinary life but you can protect yourself and fortunately within oneself there is some kind of a regulator which prevents you from becoming too killed too soon. There are certain circumstances that affect one in that way and every once in a while you don't wish to live any longer because why is it that so many things do turn against one or prove to be misunderstood and not necessarily on the part of oneself but simply because conditions happen to be that way and other people are that way and then the desire for wishing to continue to live on this earth disappears and I say what is the good after all that I've tried to do, why should I continue with that because maybe I've had my say and maybe it is enough and maybe that's my life. And at the same time there is also a willingness to continue because you really are not quite sure and no one

can tell you, no astrology and no cards and no particular influence spiritual world will help you. Something has to take place within your own Conscience and the essentiality of life. Try to contemplate to find what is still the voice which is there and if that voice is still there and it still can be heard then you still have the obligation to follow it. Don't be dismayed and don't be desperate. But keep on with one's physical body to perform whatever you can and then by associations your spiritual life will be attached. The only time that you have to run a risk is that you keep on thinking and explaining and that you want to justify and rationalize. That will keep your inner life away. But the more open you can be in acceptance of that what happens to you as an experience the more place there is for the spiritual life to come and to knock on your door at certain times but you have to be very careful that there's not too much noise of your unconsciousness that goes on like machinery. Every once in a while maybe you have to go to the door yourself and put your ear on the inside so that you won't miss the sound when there is a knock on the outside. That belongs to part of one's life. You're entitled to it and you also are obligated by it. And so we leave it, huh? For now. And I wish you a good afternoon and I hope it won't be too cold tomorrow. Goodbye all of you.

(end of tape)

Rough draft

Transcribed:Mark Propst